

Dup. E.

FIRST ANNUAL REPORT

OF THE

Indian Commission

TO THE

Domestic Committee of the Board of Missions.

Philip the Deacon.

THE Executive Committee of the Indian Commission entered upon its duties on the 12th December, 1871. The period is marked in our Mission history by an event that cast a deep gloom over our principal stations in the West. In the month in which our Commission was appointed, one of the most devoted of the little band of native Clergy in Dakota entered into rest. The Rev. Philip Johnson Wahpehan, a Santee Sioux, ordained to the Diaconate in 1869, laid down his life under circumstances that seemed peculiarly distressing. Endeavoring with his own hands to minister to his necessities, he left his home and family, on the Basille River, to hunt deer, a few days before the terrible snow-storm which visited that region on the 22d of November. Not returning, a search was made, and his body found a week after he went out, frozen in the snow. He perished within sight of his humble abode, while striving to reach it through the blinding storm and piercing cold. "He was the first of our little Mission band among the Dakotas," wrote Mr. Cook, "to lay down his armor; the strongest of our native Clergy—one whose prospect for life and usefulness seemed the best." "His time of service," wrote Mr. Hinman, "though short, has been full of self-denial and hardship. As he said, 'he gave himself to God,' and was always ready to undertake any journey, suffer any privation, if only he might serve his Master, CHRIST. Shortly after his ordination, in company with two of the Catechists of the Mission, he undertook a journey of over five hundred miles on foot, and, though the whole party suffered much from cold and hunger, they preached the Gospel in many places where it had never before been heard." Philip was buried, beloved and lamented by the whole tribe, at the Santee Mission, December 4th. His name is associated with the early history of the Yankton Mission, and

the Chapel at White Swan's, to whose band he was the first Missionary, has, since his death, been named the Church of Philip the Deacon.

STATE OF THE WORK, JAN. 1872.

When the Commission assumed the care of the Indian field, the Mission to the Santee Sioux was deriving a partial support from the Board of Missions. Most of the moneys for its maintenance, and that of the Missions to the Yankton Sioux and Ponkas came from individual or special contributions. The sum appropriated by the Domestic Committee for the Santee Mission in 1871 was \$3,888. The only other Indian Mission assisted by the Board was the work among the Oneidas, begun by the Church in 1825, and therefore the earliest, and for a long period the only Church Mission among the aborigines of America. This work, at the commencement of the year, was receiving from the Domestic Committee \$500 per annum; the Missionary, the Rev. E. A. Goodnough, who has been for the past eighteen years in charge, receiving also a small salary from the Government as teacher. The Mission to the Chippewas at White Earth, Minnesota, founded about the year 1854 by Dr. Breck and others, was supported by offerings mainly made through Bishop Whipple. A local organization was begun in New York by two laymen, in aid of this Mission, and a considerable sum of money raised, which was expended in the purchase of articles of husbandry to render the Indians at White Earth self-supporting. This movement was discontinued when the Indian Commission was appointed. The Missions above named were the only Missions of the Church among the Northwest tribes.

At the Santee Mission Mr. Hinman was assisted by Rev. Paul Maza-kute, native Santee Presbyter, Rev. Christian Taopi, and Rev. Luke C. Walker, native Santee Deacons; by Miss Emily J. West, Sister Anna Pritchard, Miss Mary J. Leigh, and Miss Anna Mitchell, teachers; and by eight native Catechists. The chapel and Mission-house, erected to take the place of the buildings destroyed by the tornado the year before, were nearly finished, at a large cost. There were, besides the chapel and school in the Mission-house, a station on the Basille, another on Wapashaw Creek, and a third on the Sioux River in Dakota, where preaching and instruction were provided by the Deacons and Catechists.

At the Yankton Mission the Rev. J. W. Cook was assisted by the Rev. Daniel Hemans, native Santee Deacon; Mr. John Robinson, Mr. H. S. Brookes, and Sister Lizzie Stiteler, teachers; and by three or four native Santee and Yankton Catechists. The Mission-house and chapel at the Agency were finished and paid for, as was also a chapel and school-house at Choteau Creek, and another at White Swan's. The whole Mission property cost not less than ten thousand dollars.

At the Ponka Mission the Rev. J. O. Dorsey was assisted only by his mother, Mrs. M. S. Stanforth. No buildings had been erected, but foundations had been begun for a Mission-house, and between three and four thousand dollars' worth of lumber and material had been purchased. Our Missionary and his mother were occupying the Government school-house, in which both teaching and hospital work were being carried on.

At the White Earth Mission the Rev. J. J. Enmegahbowh, native Chippewa, was carrying on his work alone. A neat chapel and comfortable residence had been provided for him at a cost of about four thousand dollars.

At the Oneida Mission, where the Rev. Mr. Goodnough and his wife were stationed, there was a chapel and Missionary residence, both in a somewhat dilapidated condition, and costing, when new, not far from seven thousand dollars.

Thus there were in the Indian field when the Commission entered upon its labors :

Missionary Clergy : Presbyters, 5 (one native); Deacons, 4 (three natives).

" *Teachers* : Male, 2; female, 5 (and one lady performing hospital work).

" *Catechists* : 11.

" *Chapels and School-houses* (belonging to Missions), 6.

" *Property*, estimated at \$55,000.

The total number of native communicants at these Missions was not far from six hundred.

THE INDIAN AGENCIES.

The Commission received with the care of the above Missions the supervision of seven Indian Agencies, under the arrangement made by the Government of the United States with our Board of Missions and the American Church Missionary Society. Five of these agencies are among the Sioux, or Dakotas, one among the Ponkas, and one among the Shoshones and Bannocks in Wyoming Territory. The nomination of the agents for these tribes, becomes, therefore, a part of the duty of the Commission. The selection had been made for each of them by the Missionary organizations named before our Commission came into the field. Only one of their appointments was rejected by the United States Senate, and the agents and their employés had entered upon their duties before the Executive Committee assumed the oversight. It has been found necessary to make three changes of agents. The Rev. J. G. Gasman was nominated for the Yankton Sioux, and the Committee has since nominated Mr. H. W. Bingham for the Cheyenne agency, and Mr. C. P. Birkett for the Ponkas.

The following shows the names and localities of our Indian agencies, with names of present agents, and number and tribal designation of Indians reported from each agency :

<i>Agency.</i>	<i>Locality.</i>	<i>Agent.</i>	<i>Tribe.</i>	<i>Number of Indians.</i>
Ponka.....	Dakota.....	Mr. C. P. Birkett.....	Ponka.....	750
Yankton.....	".....	Rev. J. G. Gasman....	Yankton (<i>Siooux</i>).....	2,500
Crow Creek.....	".....	Dr. H. F. Livingston.....	Yanktonais "	1,200
".....	".....	".....	Lower Brules "	2,200
Cheyenne.....	".....	Mr. H. W. Bingham....	Two Kettles "	
".....	".....	".....	Minnecoujous "	2,000
".....	".....	".....	Sans Arcs "	
Red Cloud's.....	".....	Dr. J. W. Daniels.....	Ogalallas "	2,500
Spotted Tail's.....	".....	Mr. D. R. Risley.....	Upper Brules "	2,500
Shoshones and Bannocks, Wyoming }	".....	J. Irwin.....	Shoshones & Bannocks	1,500

OPERATIONS OF THE EXECUTIVE COMMITTEE.

The first duty of the Executive Committee in undertaking the supervision of the above agencies, and the management of the affairs of the Mission establishments, was to provide regular means for the proper maintenance of the latter. An Agent and Secretary was appointed to transact the business of the Commission, to procure contributions from individuals and solicit collections in churches, the Domestic Committee providing an office for him in its Mission rooms. It was estimated that to carry on the work already begun, and to reasonably extend our Missionary operations, \$50,000 would be required for the first year. A department was assigned to our Secretary in *THE SPIRIT OF MISSIONS AND HOME AND ABROAD*, and appeals for aid to sustain the Indian Missions of the Church were freely sent forth. The clerical members of the Commission were requested to preach sermons in behalf of the cause, and congregations in sympathy with it were urged to form associations to promote its growth and to minister to the wants of our Missionaries. The Domestic Committee paid over to the Commission the moneys it had collected for Indian Missions, the Executive Committee assuming all the past obligations of the Missions. The American Church Missionary Society, besides transferring the care of agencies assigned to it by the General Government, as already stated, turned over its contributions for Indian Missions to our Treasurer, and actively engaged in the support of our Indian work. The Indian Hope Association of Philadelphia has been an efficient helper, transmitting its collections through the Commission. The several associations organized under, or operating in connection with, the Woman's Work Department of the Board of Missions, have rendered good service in furnishing clothing, etc., for our Missions, as have also the independent parochial societies. A strong interest in the work has been created by the letters of our Missionaries and their helpers. The Church journals have very kindly opened their columns to our friends. But above all the means and agencies employed, the Committee would recognize the power of the united prayers which have ascended for many years from hundreds of Christian closets and family altars, all over the land, for the prosperity of the Church's Missions to the Indians.

The result of these appeals and efforts, during the nine and a half

months in which the Commission has been in existence, is set forth in the annexed statement. While expressing their gratitude at this hopeful showing, the Committee would take occasion to observe that but a small proportion of the wealthy parishes of the land have responded to the appeal for collections, and it must also be said—not a little to our confusion—that not all the clerical members of the Commission have presented the claims of Indian Missions to their people, while only seven have responded favorably to the Committee's request to preach sermons to other congregations in aid of the cause. Not more than fifty churches, so far as known, have taken collections in its behalf, and the number of dioceses represented by the offerings is forty-one. In justice to the many friends of Indian Missions among our Clergy, it should be added that their order of collections for the Sundays in the year had been made up before the Indian Commission presented its claims. The Executive Committee venture to express the hope that our work may be remembered by pastors in arranging for their collections for the coming year.

OFFERINGS AND DISBURSEMENTS.

Received into the Indian Treasury, from all sources, from

Jan. 1 to Sept. 30, 1872.....	\$27,543 68
Of which for Ponka Chapel.....	\$1,182 08
" Lower Brule Chapel.....	1,007 82
" Oneida Chapel.....	100 00
Disbursed for Santee Mission.....	9,573 24
" Yankton Hission.....	5,201 51
" Ponka Mission (of which for chapel, \$2,250) ..	5,899 04
" White Earth Mission.....	1,095 40
" Crow Creek and Lower Brule Mission.....	400 00
" Cheyenne Mission.....	150 00
" Oneida Mission (of which for chapel, \$56.54) ..	356 54
Office expenses, including stipend of Secretary.....	1,905 63
Travelling expenses.....	326 35
Printing.....	255 44
Cash on hand, Sept. 30th.....	2,380 53 <u>27,543 68</u>

CONTRIBUTIONS BY DIOCESES.

Alabama	\$10 00	Massachusetts.....	\$1,230 54
Albany.....	150 88	Michigan	178 13
Arkansas.....	22 00	Mississippi.....	15 00
California	43 80	Missouri	55 50
Central New York.....	4 98	Minnesota.....	2 00
" Pennsylvania.....	441 25	New Hampshire.....	45 00
Connecticut	2,757 28	New Jersey.....	719 82
Dakota	41 00	New Mexico.....	1 00
Delaware	43 85	New York.....	6,361 77
Easton.....	59 93	North Carolina.....	43 93
Florida.....	16 00	Ohio.....	133 61
Georgia	6 00	Pennsylvania	8,539 34
Illinois.....	95 50	Pittsburgh	1,279 88
Indiana	16 00	Rhode Island.....	240 50
Iowa	48 00	South Carolina.....	80 00
Kansas	15 00	Tennessee	39 00
Kentucky	25 00	Vermont	38 40
Long Island.....	2,335 23	Virginia.....	509 05
Louisiana	5 00	Western New York.....	334 21
Maine	4 25	Wisconsin	14 00
Maryland.....	976 50		

OFFICIAL VISITS TO THE FIELD.

Deeply impressed with the importance of ascertaining by personal observation the character and needs of the work begun by our Missionaries among the Northwest tribes, the Executive Committee, through two of its members and the Secretary, visited the field, and inspected our Missions and Agencies, in May and June last, from the Santee Mission in Nebraska to the Cheyenne Agency, our highest point of jurisdiction in Dakota; also our Chippewa Missions at White Earth in Minnesota, and the Oneida Mission at Green Bay in Wisconsin—the visit occupying nearly seven weeks. The details of this visit, and the result of the Committee's observations, together with brief *verbatim* reports of the speeches made by the principal chiefs of the tribes visited, are set forth in a narrative accompanying this document. A report was also made to the Secretary of the Interior by a member of the visiting delegation. This report was officially printed and extensively circulated by the Government, and its practical suggestions regarding the administration of affairs by the Government Agents under our supervision thankfully accepted, and, in many instances, adopted by the Department. The tribe of Ponkas, whom our Missionaries found in a starving state, and for whom such touching and effective appeals were made to the Church from the Ponka Mission, were placed temporarily on the Government "feeding list," and otherwise moderately protected and provided for. Sundry provisions of the treaty of 1868 with the Dakota tribes, which had not been carried out, greatly to the detriment of our work among them, the Department has set about fulfilling. Both the War and the Interior Departments have aided us in our operations to the extent of their ability whenever called upon. The question of locating the agencies for Red Cloud's and Spotted Tail's bands, which at one time threatened to disturb the friendly relations of those tribes with the Government, is in a fair way of being peaceably adjusted. The chiefs and leading braves of both bands have visited Washington and our Eastern cities during the summer, received suitable attentions from members of our Commission in Philadelphia and this city, visited our churches, and returned to settle upon the lands assigned to them, satisfied with the intentions of the Government, impressed with the power and resources of the whites, pleased with the attentions which they received, and expressing the desire that schools and churches may be established among them. Besides the above interchange of visits, delegates of the Executive Committee, with the Secretary, have attended the meetings of the United States Indian Commission, held in Washington in January last, and the Delegate Meeting of the Board of Missions in Boston and Buffalo. It has also been found expedient within the past month for a member of

the Executive Committee to pay another visit to Dakota in company with Bishops Whipple and Clarkson.

ENLARGEMENT OF THE WORK.

If the Executive Committee when it entered upon its duties was profoundly impressed with the work begun ten years ago among these people by Bishop Whipple and Mr. Hinman, and by Dr. Breck and our native Missionary Mr. Johnson among the Chippewas, and not less by the opportunities for the extension of that work which in the providence of God have been opened to the Church within the last few years, the visits made last spring to the different Missions and Agencies, and the interviews held with leading chiefs there, and in our Eastern cities, have wrought conviction in the mind of every member of the Committee that it is the duty of the Church to spare neither men nor means to accomplish the Christianization of the Western tribes. Acting upon the report and suggestions made by the visiting delegation, they have enlarged the sphere of the Church's Missionary operations among the Indians to more than twice the dimensions it possessed before. Beginning with Santee, the parent Mission, they have in contemplation measures to convert the fine buildings there into a training school for Indian youth of both sexes, with a view to supply native teachers and nurses for the wild tribes up the river. A chapel has been built on the Basille, and a house for the Rev. Paul Mazakute, whom the Committee found living in a tepee, and preaching in a bough house erected in part with his own hands. A hospital will, it is hoped, be provided at the Santee Mission, and school-houses erected in other parts of the Reservation as soon as means are provided for the purpose, and for liquidating existing indebtedness.

At the Ponka Mission they have completed the chapel, provided for the enlargement of the Mission-house, and a temporary place (an Indian earth-house) for religious Services and instruction at the Niobrara village.

At Yankton Mission they have commenced the erection of an additional chapel and school-house, and supplied the material needs of the two other chapels, one at each end of the Reservation.

At Crow Creek Agency they have furnished a school-house, and provided for the erection of two additional school-houses among the Lower Brules, on the opposite side of the river.

A special subscription of a thousand dollars has been raised by the Indian Hope Association of Philadelphia towards the payment for a chapel among the Lower Brules. At least one thousand five hundred dollars more are needed.

At Cheyenne Agency a Mission has been started, and a fund is now being raised by an association of ladies for a chapel. Over six hundred dollars have been already subscribed toward that object. A pledge of a sum sufficient for a chapel for Red Cloud's band has also

been made by members of the congregation of St. Peter's Church, Brooklyn.

The chapel at White Earth, Minnesota, is being enlarged, and a new chapel and school-house are contemplated, and have been in part undertaken among the Oneidas, in Wisconsin. Special contributions for all these objects are greatly needed.

STATE OF THE WORK SEPTEMBER 30, 1872—SPIRITUAL AND PERSONAL ASPECTS.

For years our Indian Missions have languished for want of spiritual helpers—for devoted Ministers of CHRIST, and self-denying, self-consecrating women to go among these Northwest tribes. In March last, a member of the Executive Committee had occasion to present the cause of Indian Missions before the Berkeley Divinity School, Connecticut. God blessed the effort, and put it into the hearts of three of the graduating class to prepare themselves for the work. The Revs. H. Swift, of Connecticut, and W. J. Cleveland, of Central Pennsylvania, were ordained in May, and the Rev. H. Burt was ordained in September—the latter at the Santee Mission—and all three are now in the field. Messrs. Swift and Burt proceeded directly from the Divinity School, and Mr. Cleveland gave up a parish, to which he had been called, to join his fellow-graduates at the front. They will, it is believed, prove valuable acquisitions to the efficient and devoted Missionary staff which first planted the Cross among the tribes on the Missouri. In addition to the little band of noble women already there, the appeals which were made from Ponka Mission, and in Eastern cities, have been instrumental under GOD in calling into His long-neglected vineyard five others—two of them, like their sisters who preceded them, members of that excellent training school, the Bishop Potter Memorial House, Philadelphia. Others are preparing to follow. It grieves the Committee to be compelled to state that Mrs. Stanforth's exceeding ill health demanded her retirement from active work at Ponka Mission in August last. Since her return East her health has been in a great measure restored, and it is hoped that she will soon be fitted for active duty again. A lady of Philadelphia, the wife of a clerical member of the Commission, visited the Missions and Agencies in company with the Executive Delegation last spring, going as far as the hostile territory. Her intelligent observation and efficient co-operation have been of great benefit to the cause in the city in which she resides since her return. It would be well if other devoted and capable ladies, who are friends to our work, could arrange to pass a part of their summer vacation in a similar tour. Noble and generous gifts of money, and sacrifices of self-denial have been made by women to the MASTER's service in our Indian work. We ask the continuance of these offerings, and especially that they and

all our friends unite with us in our Thursday prayers for these Indian Missions. Long before the sun in his daily course gilds the church spires of our Eastern cities on this day, prayers for this special work among our home heathen ascend from our friends of the Greek Mission at Athens, who have taken a great interest in it, and made handsome offerings of native handiwork in its behalf. Collections have been made for our Indian Missions in foreign lands, one notable offering having come from the American Chapel in Rome.

The Sunday-schools are largely aiding our work, and the savings and contributions of children especially gladden our hearts. Three Sunday-schools have undertaken each the education of an Indian boy for the Ministry, or as a teacher among his people. These boys, with a fourth recently added, belong to the tribe of Yankton Sioux, under Mr. Cook, and are being educated at Nebraska College. Their ages range from sixteen to twenty-one. Two of them already write and speak English, and have been especially commended by Bishop Clarkson for their scholarship and deportment in his report of a recent visit to the school. The other two boys have been entered this fall; one of them already plays the organ with considerable skill, and the other, an hereditary chief, left his kindred, and his pagan customs in July last, and came forth, amid much opposition, to be baptized and trained for the Christian leadership of his band. Mr. Dorsey has three Ponka youths anxious to be trained for the Ministry as soon as means are furnished, and at Santee are other young men well advanced who will be placed under instruction as soon as we have a training school. The Rev. Mr. Johnson (Enmegahbowh) has several Chippewa young men and women whom he is very desirous to train for the MASTER's service among his people. The appeals from this quarter of the field are very urgent and touching. The Church's opportunity is perhaps unequalled here by any other portion of the field. Upwards of five thousand Ojibways (Chippewas) inhabit this region, and their chiefs and leading men—rejecting for the most part all other religious teachers—are asking for the Church to which Bishop Whipple belongs, and imploring that Missionaries may be sent among them. Mr. Johnson is now on a visit to Canada to procure assistance for his Mission among the educated Clergy and teachers from his own people who have been trained by the English Church. Two devoted, self-sacrificing, and capable persons of our own race (a man and his wife would be preferable) are greatly needed at White Earth for teaching and hospital work. A Missionary is also wanted for Red Lake. No Mission has yet been begun among Red Cloud's or Spotted-Tail's bands on account of their unsettled state. For a similar reason (and because of pressing engagements) the Secretary did not visit the Shoshones and Bannocks last spring. Recent advices inform us that Bishop Randall, in whose Jurisdiction this tribe is located, has just completed a

Visitation which took him among them, and that he administered Baptism and performed a marriage while with the tribe. We are informed that he is preparing a teacher for them. The Committee purpose, with God's help, to establish Missions in the Spring among each of these remote westerly tribes committed to our care.

A record of Baptisms administered at each of our Mission stations would show that an aggregate of not less than two hundred children and adults have been added to the Church during the nine months since January, 1872. An accurate list has not been attainable.

The Confirmations have been as follows:

At Santee Agency, 16.

" Yankton Agency : Mission Chapel, 43; Mad Bull's, 10; Swan's, 12.

" White Earth Agency : Chapel, 18.

The following shows the names and locations of Missionaries and teachers employed in the Mission field of the Church. It should be stated that no Clergyman or white teacher is paid a stipend. Their support is guaranteed upon estimates which include the current expenses of each Mission :

MISSIONARIES AND TEACHERS AMONG THE NORTHWESTERN TRIBES.

NEBRASKA.

Under Bishop CLARKSON.

At Santee Agency—

Rev. Sam'l D. Hinman, Presbyter.
Rev. Paul Mazakute (Native Dakota), Presbyter.
Rev. Daniel Hemans " Deacon.
Miss Emily J. West, Teacher.
John Chapman (Native Dakota), Teacher.
Tnos. Kicosmani " "
Alex. Pay-pay " "
John Wapaha (Native Dakota), Catechist.
Thos. Robinson " "
Philip Weston " "
Daniel Graham " "

NIOBRARA—(Jurisdiction formed out of Dakota).

Under Bishop CLARKSON.

At Yankton Agency—

Rev. Joseph W. Cook, Presbyter.
Rev. Luke C. Walker (Native Dakota), Deacon.
Miss Anna M. Baker, Teacher.
Miss Ella Thorington, "
David Tatiyopa (Native Dakota), Teacher and Catechist.
Frank Vassar (Native), Catechist.

At Choteau Creek—

John Robinson, Teacher in charge.
Edward Ookiye (Native), Catechist and Teacher.

At White Swan—

Andrew Jones (Native), Catechist and Teacher.

Baptiste Defou (Native), Catechist in the Half-Breed Band.

At Ponka Agency—

Rev. J. O. Dorsey, Deacon.
Mrs. M. S. Stanforth, Teacher.
Sister Mary Graves, Teacher.
Miss M. Ives, "
Miss E. Nicolas, "

Crow Creek Agency—

Rev. H. Burt, Deacon.
Rev. W. J. Cleveland, Deacon.
Mr. W. S. Hall, Teacher.
Sister Anna Pritchard, Teacher.
Sister Lizzie Stiteler, "
Miss Mary J. Leigh, "

Cheyenne Agency (temporarily quartered at Fort Sully)—
Rev. Henry Swift, Deacon.

MINNESOTA.

Under Bishop WHIPPLE.

At White Earth Reservation—

Rev. J. J. Enmegahbowh (Native Chippewa), Presbyter.
Alex. Vinton (Native), Teacher.
Mrs. J. A. Spears, Teacher.

WISCONSIN.

Under Bishop ARMITAGE.

At Oneida Agency—

Rev. E. A. Goodnough, Presbyter.

Christian Taopi.

We began our first year and our first Annual Report with a memorial inscription, and we are called upon to close both in like manner with a mortuary token. One of the names which appeared in the above roll has faded from the page, and lives upon earth no more, save in the hearts

of his associates and others to whom his saintly character was known. The Rev. Christian Taopi, Deacon, a native Santee Sioux, closed his career of active earthly usefulness on the 25th ult. at the Santee Mission. A fierce warrior when a heathen youth among his savage kinsmen (his name Taopi, or *wounded one*, was conferred upon him for a wound which he received in a battle with the Chippewas while endeavoring to avenge the death of his father), he was no less a valiant Christian soldier when he came to know of Him who had overcome death that he might live, and who had delivered him from the hand of the great adversary. It seemed that he could not render a service sufficiently self-denying, or show forth the love which he bore the Crucified One with an ardor equal to his longings. Though for years an invalid and a sufferer, his days and nights were spent, while he had strength, in ministering to his people. Mr. Hinman has testified in the strongest terms of the zeal and devotion of his faithful assistant. Taopi was buried by the side of Philip, in the Church burial-ground at Santee. Nearly all our white and native Clergy to the Dakota tribes were present taking part in the Services.

H. DYER, *Chairman.*

